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GOING IT ALONE

A year has passed since the Yom Kippur War erupted. The Arabs pulled a trick out of time and gained a tactical advantage over the Israelis. Our brethren had learned long ago, in the early days of the State, that survival meant eternal vigilance, even if fighting had to take place on the Sabbath. Yet the enemy forces were able to start a war, catching Israel off-balance, on the most solemn day of the year.

Fortunately, the young state marshalled its forces and strategically deployed them in such fashion that great inroads were made into Syria and parts of Egypt. However, the Arab forces crossed the Suez waters and established a beachhead on the east bank.

It goes without saying that hardly anything was being done in a concerted effort by the nations of the world while the early fighting was on. As soon as the Israeli army showed that immeasurable damage was being done to the Arabs, a clamor arose for a cease fire. This is the pattern generally established by the so-called partisans for peace—until the Arabs are being beaten, do nothing, but when the puny Israeli armed forces are hurting them, scream for a halt.

So they got their cease fire. Not until Israel had penetrated deeper into Syria, on the road to Damascus. This was too much for the Marxians who had urged, in vain, for all of Arab to join the fray.

Disengagements on both fronts followed. Still, Israel had suffered a great loss in life and limb. There is no doubt that this motivated her in pursuing a tenuous path to peace. Hailed by the world, the price was high, stripping Israel of its gains, lowering her morale and courage, bringing on anxiety, frustration, a loss of spirit and joie de vivre.

Misery to humans was not all. Support in the council of nations showed similar losses. Save for the proteksia of the United States, the defenders might have been branded the aggressors, a line stressed by the Soviet.

As winter loomed, the Arabs engaged in psychological warfare. Their slimy oil was the pawn, and the nations, which stood up for Israel, were told to change their line or else. And they did. One great nation after the other ignominiously knelt in submission. How the mighty have fallen!

We were grateful that this type of warfare did not result in a wave of anti-Semitism. Except for some snide signs, there was no evidence that the Jew was to blame for a cold winter.

Still, Israel was virtually alone, licking its wounds, reconstructing its economy, and restructuring its government. Surely, we can lament.

*"She weepeth sore in the night,
All her tears are on her cheeks;
She hath none to comfort her
Among all her lovers;
All her friends have dealt
treacherously with her,
They have become her enemies."*

Millennia have passed into history. But events repeat themselves. "There is nothing new under the sun." Tisha B'Av had come before its time, and not for a day.

Little Holland and great America stood by her side. Even we started to waver. We listened to Arab ministers and a new wave of "even-handedness" started to roll upon us. Apparently, the new form of Arab warfare has brought dividends, as witness the lifting of the oil embargo and the gerat profits of the leading companies, but with a threat to reimpose such sanctions if we fail to knuckle under. We, the giant food basket of the world, we, who were repeatedly urged to levy

a counter-embargo, refused to adopt such a step, patsies that we are. So, we listen to the Arabs, take their threats to heart, and do their bidding.

Israel, a spit in the ocean, has no alternatives but to wend its way, lonely, a role not new, for which it has plenty of experience. She heeds reluctantly the blandishments of teetering friends, and tries her best to negotiate. The eagle soars and covers much territory. While on the ground, the bear hugs the Arab, and the sheiks play the bird and the beast down the middle at the expense of the fledgling.

Russia pours billions of dollars of the most modern war machines into Syria. And la belle France, who refused to listen when she was told not to sell the Mirages to Libya, hears from Sadat that these planes were used in the War in violation of the terms of sale.

Notwithstanding detente, it is fortunate in a way that the mighty are motivated by the struggle between the forces of communism and capitalism. Justice and equity they knoweth not.

All of which demonstrates that we have a great task on our hands. We can't let Israel down. We must join in the battle with every device at our command. We must be ever alert to counter any steps that are taken to weaken our brethren. Their fight is ours. If they lose, we will be treating old paths alone.

—LOUIS KRAMER

ABOUT OUR COVER

The Kapporot Ceremony, a sacrificial rite, performed in the morning before the Day of Atonement. "If your sins are as red as the scarlet thread they will become white as snow" (Isaiah). As seen in a woodcut dating back to Augsburg, 1530, as it appears in The Jewish Encyclopedia (1901-06) published by Funk & Wagnalls. From the New York Public Library Picture Collection.

A VITAL LESSON

by Rabbi Israel H. Levinthal

*Summary of sermon delivered on the Sabbath preceding the festival of Lag B'omer, May 4, 1974.

The days between the beginning of Passover and the festival of Shavuot have a special significance in the Jewish calendar. They are known as *y'me sefirah*, "days of counting," or *sefirat ha'omer*, "counting of the omer." Each day, at the close of the evening service, we recite a special blessing which refers to the commandment of counting these days—49 in all—and then we include in the count the number of the day as it passes.

Originally, this ceremony pertained to the agricultural life of the people in ancient Palestine. It occurred in the spring, when the products of the field began to ripen. The Jew was bidden on the second day of Passover to take an *omer*—a measure of barley—to the priest in the Temple, who was to wave it to the Lord as a symbol of the Jew's plea for a successful harvest. No semblance of mourning was attached to these days. They were days of hopefulness and of anticipation of the richness of the earth's productivity.

In Talmudic times, during the second century of the common era, these days were transformed into days of mourning. With the exception of Rosh Chodesh and of Lag B'omer—the eighteenth day of the month of Iyar, and also the thirty-third day of the counting—during this period, no wedding was to be performed, no dancing or singing was to be indulged in, and even one's hair was not to be trimmed. These restrictions were lifted on Lag B'omer, which became a semi-holiday, when all joyous events were again permitted.

What caused the transformation from an agricultural ceremonial into a period of mourning, and what was the particular significance of Lag B'omer? The Talmud (*Yevamot* 62b) and the *Shulchan Aruch*, the later Code of Jewish law (*Orach Hayim*,

493:1, 2) give an explanation. They state that during this period a terrible plague raged which caused the death of 24,000 pupils of the renowned Rabbi Akiba, and that the plague stopped just on the 18th day of Iyar. Accordingly, on these days we are to mourn the death of these dedicated pupils, and we are to rejoice on the day when the plague ceased.

But an important question arises here. If, as the sources state, the plague stopped on Lag B'omer, why are the prohibitions re-enacted for the days following Lag B'omer? Why should all rejoicing cease again on the ensuing days?

The explanation of the rabbis must be understood historically. An unusual event occurred in the days of Rabbi Akiba. The suffering of the Jews inflicted by their Roman oppressors had become unbearable. The enactments against the Jews and their religion became harsher from day to day. A leader suddenly arose—Simeon Bar Kochba, a man of great physical strength—who started a rebellion against mighty Rome. All the sages of that day, with one noted exception, opposed the rebellion. One rabbi alone—Akiba—not only stood at his side but also encouraged all his *talmidim*—not simply classroom pupils, but disciples who followed his teachings—to join the ranks of Bar Kochba. Akiba even termed this heroic leader as the Messiah, believing intensely that Bar Kochba was the messenger of God, sent to free Palestinian Jewry from the yoke of Rome.

In this struggle, 24,000 of these brave *talmidim* gave their lives. This plague of death continued for three years—from 132 to 135 C.E. Then, as by a miracle, Bar Kochba, with his small band of untrained soldiers and with a handful of weapons, overpowered the mighty army of Rome and drove it from Jerusalem. On the 33rd days of the counting of the omer he freed the ruined Temple site from

the idolatrous invaders and proclaimed the independence of the Jews and their Roman oppressors. Bar Kochba even minted special coins to mark this stunning victory.

The plague of military death ceased. A holiday was proclaimed—Lag B'omer—to mark the day of the ending of the plague which had afflicted the heroic disciples of Rabbi Akiba. But the Jews made the disastrous mistake of thinking that now all was well, that Rome would accept her defeat and that peace would prevail in their communal and religious life. They went back to their homes, to their daily tasks, giving not even a thought to the possibility that Rome would attack again.

But the Roman emperor—Hadrian—stung by what had happened, refused to accept defeat. He summoned his ablest general, Julius Severus, then in Britain on a military expedition, to come immediately to the gates of Jerusalem with a larger army and mightier equipment.

Severus rushed his army to the Holy City and launched a surprise attack against the unsuspecting Jews there. Unprepared, the Jews were visited again by the plague of death. This time, within a few months, the assault of the Roman army was successful. Exactly on the fateful day of Tishah b'Av, in the year 135—the same day which marked the destruction of the first and second Temples—Jerusalem was again vanquished. Bar Kochba was slain, and the severest cruelties were heaped upon the Jews.

We can now understand why the period of mourning is resumed on the very morrow of Lag B'omer. Again we mourn the martyrs of our people, killed in that plague which resulted from the mistaken view of the Jews that the victory on Lag B'omer was complete and lasting.

What a lesson this historic episode should be for us Jews, both in Israel and in America! As we know, the Israelis had achieved remarkable victories over the Arab attackers in 1948

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FROM THE LAND OF KUSH TO ISRAEL

(Excerpts from a lecture on "Jews in Africa" delivered in London in November, 1973)

By Rabbi David Haymovitz

My journeys to Jewish Africa which included many visits to Ethiopia, the land of mystery and romance have acquainted me with the exotic tribes of the Falasha Jews. These unique people and their unusual "Jewish culture" have attracted my attention so much that I decided to study anything there is to know about them. Naturally, when I travelled to Israel, I wanted to find out how many of them had immigrated to Israel and how they have been absorbed in the new Israeli environment.

My first step was to visit Mrs. Leah Berman, a sister of the late Dr. Jacques Feitlovitch, who discovered the Falasha Jews in the beginning of this century and first visited the Falasha villages in 1904. She lives in Rehovot in Israel and is the wife of Rabbi Jacob Berman, a religious educator for over 75 years.

Being close to her late brother, Dr. Feitlovitch, who dedicated his life to the Falasha Jews, and lived with them, studying their religion and culture, she was a fountain of knowledge concerning the Falasha Jews and those of them that have settled in Israel.

When I asked her about the Falasha "Olim" in Israel, she smiled wistfully through clear blue eyes and remarked: "You know it is strange, you would not recognize them. You may meet some of them and you would never know they come from Ethiopia. More than any other group they have adjusted very quickly to the new life, have learned the language, culture and style of life in the new land and look, speak and behave like Sabras, more than any other group of Olim."

"This transition from an ancient and exotic way of life into modern living was not easy for them, she continued, "The Black Jews of Ethiopia are terribly suspicious of strangers. When my brother, Dr. Feitlovitch, began his life long research into their culture, they did not trust him and suspected his motives. They had a

long experience with white missionaries and they were very fearful of him. Before they would permit him to enter their Synagogues, he was compelled to undergo a ritual immersion and spend days in prayer. And how strange it is," she reminisced, "that the Falashas that insisted that my brother undergo ritual conversion because they doubted the authenticity of his religious beliefs, are requested now in the State of Israel to undergo religious conversion because there are grave doubts about their religious legitimacy."

Even though there can be no doubt about the Jewish faith of our brethren from the land of Kush, they have been practising some form of Judaism for at least 2,000 years, there are some doubts as to some of their basic practices and their validity, according to Jewish law. The Falashas observe kashruth, the Sabbath, the High Holy Days, Circumcize their sons and study Hebrew. However, practising Judaism in some form or another is not enough. Our religion is very specific and well-defined. To this very day, in Ethiopia a Falasha Jew can divorce his wife by merely pronouncing an edict in front of two witnesses and swearing in the name of the Emperor. They have absorbed many of the local customs — concepts alien to Judaism. Even if they are truly descendants of Jews, a postulate still very much in doubt, they have been separated from the roots of Judaism for a very long time.

"Despite all this," Mrs. Berman went on, "in Israel we ask very little of them. Hardly more than a declaration of faith, proof of their religious sentiments and the same religious immersion that Dr. Feitlovitch underwent some 70 years ago."

In 1940 Dr. Feitlovitch brought two Falashas to the Holy Land — the first Black Jew to visit Israel for perhaps 2,000 years. One youngster, Tamarat Emanuel, was later sent to a Univer-

sity in Italy through the personal auspices of Feitlovitch, and emerged with a Doctorate. As originally planned, he returned to Ethiopia and became one of the leaders of the Falasha community. At a later date he reached Israel again, settled in Jerusalem and was appointed Cultural Attaché for the former colony of Eritrea. Tamarat died in Jerusalem about six years ago. The second Falasha, still fondly remembered by Leah Berman as Getye Getye, spent most of his latter years in what was then Palestine. His children still live in Israel. Several of his grandchildren live in a tiny Falasha enclave in Ashkelon and others dispersed throughout the country.

During the intervening 30 years there was virtually no Falasha immigration into Palestine. A few isolated Falashas arrived in the 1930's but there is no record of their having remained. For the most part Jewish efforts with the Falasha were directed at reversing missionary inroads, providing a higher level of religious education in Addis Ababa and the village outposts. Even the initial impetus of the creation of the State of Israel did little to foster Falasha immigration because of rabbinical doubt on one hand and political consideration on the other.

The Ethiopian government was, and is reasonably lenient about providing travel documentation for its citizens, but this precludes immigration and demands a prior evidence that the potential traveller has the means to subsist outside the country. In the case of the Falashas, however, Emperor Haile Selassie injected yet another consideration — a very personal one. As a Christian in a nation with a large and vocal Moslem minority and as a leader of a country which time and again has been besieged by Islamic armies crying for a *Jihad* (Holy War) against the Coptic infidels, the Falashas provided the Emperor with a loyal force — one not to be dispersed or dismembered. Ben Gurion and his administration had set the policy of "hands off" concerning the Falasha and this policy was followed by the later incoming administrations, not to encourage immigration of Falasha Jews to Israel.

Nevertheless, a small step towards bringing Falashas to Israel was taken in 1954. With official sanction, a group of about 15 youngsters, with the median age of ten and a half, was brought to the religious village of Kfar Batya in the Sharon Plains. The children were to be given a Jewish and vocational education for eight and then return to Ethiopia. The question of their religious legitimacy was neatly overcome by dipping the boys and the girls in the Mikvah and accepting them as converts. In 1957, a second Falasha group arrived, this time consisting of six young Black Jewish girls. Their learning period was arranged to be seven years, but again Ethiopia insisted that the children must return to their own land after completion of their studies. Of the total of 25 children that came between 1954 and 1958, 18 returned to Ethiopia.

There they became leaders in their community and brought a great amount of Israel culture into the remotest corners of Ethiopia. However, these youngsters are desperately frustrated by the sharp contrast between Israel and Ethiopian cultures and the sharp drop in living standards. Some of them have slipped out of the Falasha villages and came to Addis Ababa. Some of them intermarried with Christians and assimilated. Of the seven that somehow managed to remain in Israel, three boys settled in Kibbutz Nezer and became official members. Four girls became nurses and settled in different parts of the country. One of them married an Indian Jew.

After the Kfar Batza experience, there was a long period of inaction. The young members of the Falasha community in Ethiopia are driven by a compulsion to emigrate to Israel, but their aspirations are blocked at both ends. The World Jewry does little to encourage them because of the primary need to build up the communities in Ethiopia and because official sensitivities and rabbinical doubts.

From 1965 onward, a few intrepid Falashas began arriving in Elat via the Ethiopian city of Masswa, gen-

erally in fishing boats that run along the Red Sea.

Since these Falashas were arriving outside of any official frame-work, it is apparent that someone or some organization should assist them at least during the initial stages of integration. A number of them come with work contracts from sympathetic Israelis who are motivated to assist them. However, although work is only one problem, they face great hardship in adjusting to the new way of life. No accurate census of Falashas in Israel exists but most authorities on the subject estimate that there are now between 500 and 1,000 of them spread all over the country. Unlike other ethnic groups, these Black Jews seem dedicated to the mission of remaining as invisible and unobtrusive as possible. This phenomenon exists in Ethiopia as well. Once the Falashas leave their native villages, they frequently sever all relations with the rest of the Ethiopian Jewish community. This characteristic of aloofness takes on yet another complexion in Israel. According to local experts, Israeli Falashas, after a year or two in the country frequently cease almost all contacts with their families and villages in Ethiopia. They believe in keeping a low profile.

As for their professions and trades in Israel they seem to adjust very rapidly to the modern machines and commercial intercourse. They serve as tractor drivers and licensed diesel mechanics. Some of them work as experts in metal, a few of them are top auto mechanics and two of them are known in the electronics industry.

Local salaries may be regarded as dismal by Israelis but they represent tremendous financial opportunities for the Ethiopian Jews who could barely feed himself in the country of his birth. As a tractor driver or dock worker, he enjoys unprecedented prosperity.

It is hard to generalize about Falashas in Israel for the simple reason that they represent a collection of individuals, some are veterans of the country, others comparative new comers, and not an ethnic or social community. As a rule they do not get

together as a group and do not keep track of each other. They try to assimilate and forget their past. There are happy Falashas and frustrated ones. Some have intermarried and virtually disappeared into the Jewish pressure cooker of dynamic social persuasion.

As a general rule, most Falashas are not religious after they emigrate, although they preserve the same traditional observances expressed by the vast majority of Israelis. They are usually fluent in Hebrew, particularly those who have completed Kibbutz Ulpanim. Unlike other Jewish minority groups in the country which continue conversing and reading in the language of their national origin, there are not enough Falashas in Israel to warrant newspapers and radio programs in Amharic.

If there is one single postulate that everyone agrees upon it is that theoretically, at least, the preparation for eventual immigration to Israel should be done in Ethiopia. The Falashas are considered primitive even in Ethiopia, which is one of the least technologically conscious countries in the world. They are basically withdrawn to themselves, and distrustful of others, as a result of over 1,000 years of persecution and insularity. They often distrust each other and it is obvious that their first exposure to a highly Western ultra technological society such as Israel's is, is very traumatic.

On the other hand, as long as emigration to Israel is still officially banned by the Ethiopian government, there is little hope that the necessary facilities and equipment for preparing them for life in Israel can be mobilized in their native land.

What the missionaries have not succeeded in accomplishing, the complete annihilation of Jewish life in Ethiopia, assimilation will do. The Falashas are already decimated and their number will continue to dwindle as young men and women are drawn away from their cramped and protected villages into the big cities.

We must not permit the Falashas to disappear and the only way to do that is to organize them and arrange an exodus to Israel.

THESE I REMEMBER - THE DIRGE OF THE TEN MARTYRS

By Rabbi Mordecai H. Lewittes

Since Yom Kippur is not a day of mourning, the prayers and poems recited on that day are solemn but not sad. One notable exception is the poem ELEH EZKERAH ("These I Remember"). This selection deals with the martyrdom of ten great sages whose heroism had made them immortal. (Silverman High Holiday Prayer Book, Page 381).

Dr. Louis Finkelstein, whose renowned father served as the Rabbi in one of the large synagogues of Brownsville, gives us a vivid picture of the recitation of this poem by the congregation:

"Who can forget, even after decades, the sight of his father huddled in the great prayer-shawl and trying in vain to conceal the tears which flowed down his cheeks during the recital of this poem. What a deep pathos filled the voice of the Reader as he repeated each stanza, and how natural it was for everyone to join in the soft weeping of the congregation."

The poem "These I Remember" alludes to the Roman persecution after the failure of the rebellion in 135 C.E. Angered by the stubborn resistance of the Judean patriots, Hadrian, emperor of Rome, imprisoned and tortured all who openly practiced Judaism or who continued to teach the Torah. Among the famous martyrs whose execution is described in the poem are Rabbi Ishmael, Rabbi Akiva, Rabbi Hananya ben Teradon and Rabbi Judah ben Bava.

The poem, by an unknown medieval poet, is based on a Midrash which gives a fanciful rather than historical account of the death of the ten martyrs. According to the poetic version the Roman tyrant shrewdly used the Biblical text as a sword to turn against the scholars. He summoned ten sages to his palace and asked:

"What sentence should be pronounced against a man who is guilty of kidnapping his brother and of selling his victim as a slave?"

"That thief should die," they replied.

"Then your ancestors who sold Joseph into slavery in Egypt for a pair of shoes were worthy of death. Since they were never punished, you must atone for their sins."

The decree could not be averted. As the sages, one by one, were cruelly put to death the heavenly seraphim cried out in anguish:

"O, Thou, source of light for the whole universe

Is this the reward for those who study the Torah?"

After their second protest a voice replied from heaven: "If I hear another sound I will turn the entire world into water. Heaven and earth shall become primeval chaos!"

The poet ends the poem with the following supplication, according to the translation by Nina Salaman:

"This hath befallen us. All this I tell

As I beheld in passing through the years

Of bygone ages. And subdued and crushed

We pour our hearts out supplicating thee

Lord, Lord give ear; O pitying merciful

Look from Thine height upon the blood outpoured

Of all Thy righteous. Make an end of blood

Poured out and wasted; wash the stain away,

God, King, who sittest on a gracious Throne."

The Talmud adds much information about the sages mentioned in the poem. Akiva, of course, is justly famous as scholar, patriot and saint. He had been an enthusiastic supporter of Bar Kochba. After the fall of Betar, Akiva ignored Madrian's decrees and continued to teach the Torah.

"Are you not afraid that the Romans will put you to death?" he was asked by Pappus, one of the leaders of the rebellion.

"Let me relate a parable," answered Akiva.

He told the parable of the fish that were trying to escape the nets of the fishermen.

"Come on shore and I will protect you," said the wily fox to the agitated fish.

"Foolish fox," said the fish, "if we are in danger in the water which is our natural home, how much greater will be the danger on land."

The Torah is our natural heritage, taught Akiva. We can no more escape danger by fleeing from the Torah than the fish could escape danger by leaving the water.

When Akiva was finally put into prison by the Romans he met Pappus who had also been apprehended for political reasons.

"Akiva, you were right," said Pappus. "My failure to teach Torah did not save me." (Dr. Finklestein believes that historically, Pappus, although not mentioned in our poem, was one of the authentic ten martyrs.)

We are told in the Talmud of Hananya ben Teradon, fourth of the victims listed in the poem, that the Romans wrapped the scroll from which he had been teaching around his body. The captors then set fire to teacher and scroll.

The disciples of Hananya who stood nearby asked their beloved teacher:

"Mah atah roeh?" ("What do you see?")

"I see parchment being burnt but the letters soar upward into the air," replied the sage. Thus he gave expression to the belief that although the Romans had destroyed the physical parchment on which the Torah was inscribed, they could not destroy the deathless teachings of the Torah which would find a home elsewhere.

The last of the ten martyrs listed in our poem is Judah ben Bava. The account of his death given in the Talmud differs from that found in the poem. His crime was that he ordained his disciples as Rabbis so that religious authority would not cease. He

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KOL NIDRE: A CURIOUS HISTORY

By David Rudavsky

Professor of Hebraic Studies, New York University

The very mention of Kol Nidre, its associations and its moving, haunting melody, stirs the Jewish heart. It is however, neither a prayer or a hymn, nor a psalm or meditation. Kol Nidre, meaning literally "All Vows," simply refers to the cut and dry legalistic formula, chanted in most synagogues in Aramaic, absolving the worshipper from several types of anticipatory vows, that may be made in the coming year, "from this Day of Yom Kippur." The prosaic content of this declaration appears to have no realtionship to the reverence and solemnity attached to it over the centuries. Why this sentiment and sanctity? What is its message and meaning?

It appears that the Kol Nidre derives much of its importance from its place at the beginning of the Yom Kippur service that has been accorded it, not because of its substance or any special merit, but only because the annulment of vows constitutes a legal procedure which may not be carried out on holy days, unless the vows have a direct bearing on these sacred days. For this reason, the Kol Nidre is chanted before the *Maarvi* (evening) service, which is read after sunset. This arrangement makes it permissible also to wear the fringed *Taleisim* during Kol Nidre, and this too enhances its prestige. So do the other elements which contribute to the impressive dramatic setting of the Kol Nidre—the open *Aron Kodesh*, the scene of the elders of the congregation standing on the *Bimah*, or rostrum carrying Torah scrolls, the white *Kittels* worn by the officiants and the devout in the traditional synagogue.

This is not to say that the fulfillment of vows in itself, does not occupy a vital role in Jewish religious life. The Torah prohibits the violation or breaking of an oath or a vow (Nu 30:3). However, it specifically tells us that "if you forbear to vow it shall be no sin for you" (Deut 23:22 ff.). The Book of Proverbs (26:25) also discourages people from making vows.

So does the Book of Koheleth (5:14) which says explicitly: "Better it is that thou shouldst not vow than vow and not pay." Philo (ci 10 BCE-50 C.E.) the great Jewish thinker, declared that "the word of the man of virtue should be his bounden oath, firm and irreversible, founded steadfastly on truth." The rabbis of the Talmud have regarded vows of such great moment, that they devoted two complete treatates, *Shvuoth* and *Nedarim* to the subject. Some like Samuel, the great Babylonian sage of the third century, maintained that "even though the maker of a vow performs it, he is called wicked (Ne.d. 22a) These views were doubtlessly intended to dissuade people from assuming vows, which they often did rashly and impulsively, and then failed to keep them. Many orientals were in the habit of making vows. Because of this, the rabbis deemed it best to devise methods of cancelling and releasing people from them (Hatarat Nedarim). But they imposed the requirement of a formal procedure for this purpose, in order to stress the sanctity of the pledged word.

The reason that our version of the Kol Nidre abrogates future vows, is because the Talmud prohibits the dissolution of a vow already made, unless the maker specifies what it was, and expresses his regret (Haratalah) at having incurred it, before a properly constituted tribunal. This led Rabenu Tam (1100-1171), the grandson of Rashi, the outstanding medieval commentator, to formulate the Kol Nidre in future or prospective terms. To us, this appears quite strange, but if we consider it in the context of tradition it takes on a different complexion. The Kol Nidre in the opinion of scholars dates back to the severe persecution and forced baptism of the Jews by the Visigoths in seventh century Spain, and the Byzantines in Eastern Europe at about the same time, and later in the fourteenth century again in Spain. In this last per-

iod there were an estimated one hundred thousand Marrano Jews, many of whom practiced Judaism secretly. They took part clandestinely in Yom Kippur services in hidden chambers or cellars, or attended synagogues. They were under the watchful eyes of the Inquisition, capture by which meant inhuman torture and burning at the stake, to purge them of their sins against the true faith. It has been said that the reason that worshippers in traditional synagogues wrap themselves in their *Taleisim* on Yom Kippur, is to avoid seeing or recognizing their Marrano neighbors.

Though the majority of scholars do not accept the view that the Kol Nidre originated with the Marranos, it is not at all unlikely that they, the Marranos, as well as other secret Jews in various periods of Jewish history, used the Kol Nidre to abrogate the religious commitments they had made under coercion. In this way they eased their conscience and relieved themselves of their sense of guilt. This possibility is given support by the customary three fold declaration before the Kol Nidre, still in vogue today, invoking the authority of the heavenly and earthly tribunal and the consent of the congregation to worship with the "Avaranim" or transgressors who may have been secret Jews. Thus the Kol Nidre came to be regarded at least traditionally if not historically as a memorial to Jewish suffering and martyrdom, and this tradition doubtlessly contribute to the place it has acquired in the Jewish consciousness and perhaps also in its sub-consciousness.

The Kol Nidre, however, caused the Jews considerable difficulties. The Karaite sectarians denounced the Jews on account of the Kol Nidre Apostate Jews as well as Christian clergy charged in public disputations, that the oaths of Jewish witnesses cannot be trusted, because they were abjured in advance on Yom Kippur. The Jews defended the Kol Nidre on the ground that the Mishna clearly and unequivocally ordained that Yom Kippur atones only for transgressions between man and his Maker, but not for those between man and his neighbor,

until the wrongful act has been duly rectified. (Yoma 8:9) The kind of commitments encompassed in the Kol Nidre do not involve contractual obligations or agreements between individuals, but are restricted to religious obligations such as fasting and prayer. The Mishnaic provision was moreover in force centuries before the Kol Nidre was introduced, but the protestations of the rabbis in this regard had no effect.

In his negotiations with Oliver Cromwell for the re-admission of Jews into England, (1652) the Amsterdam rabbi Menasseh ben Israel (1604-57) had also to defend the Kol Nidre. A century earlier, German courts instituted the More Judaico (1555) or Jewish oath which was later adopted in other European countries. France continued it until 1846, and in other lands it lasted until almost the end of the nineteenth century. The Jewish witness in a court proceeding was required to take on oath on a Torah Scroll or while donned in Tefillin, by which he invoked upon himself the Biblical curses (Lev. 26, Deut. 28), the plagues of Egypt and other imprecations, if he committed perjury.

Little wonder then that the Kol Nidre provoked the opposition of rabbis. Some feared that the ignorant masses might use it as a license to violate their ethical obligations. Others, like Samson Raphael Hirsch (1808-1888), the founder of German Neo-Orthodoxy, and his contemporary, Abraham Geiger (1810-74), a pioneer of German Reform Judaism, attempted to dispense with it. The first Reform conclave in Germany held in Brunswick in 1844, decided to revert to the ancient Palestinian practice of reciting at the opening of the Yom Kippur service the beautiful and highly devotional Psalm 130, "Out of the depths have I called Thee O Lord." Not quite a century later, Professor Mordecai M. Kaplan, founder of the Reconstructionist movement, ventured to do likewise, and to have Psalm 130 chanted in the Kol Nidre melody. American Reform, however, restored the Kol Nidre to the Union Prayer Book in its 1962 edition, and

it was also included with several revisions in the Jewish Reconstructionist Foundation's High Holiday Prayer Book (1948).

The Kol Nidre owes its vitality and popularity not to its text, but rather to its captivating, plaintive melody. Already the great Prague codifier, Mordecai ben Abraham Jaffee (c. 1530-1612) could say: "Most of the content of Kol Nidre . . . make no sense and is quite unintelligible; what gives it substance and meaning is the melody." The great Russian writer Leon Tolstoi, spoke of the tune of Kol Nidre as echoing the martyrdom of a grief stricken people. The eminent Christian musician Beethoven composed a quartet, and Max Bruch, also a Christian, produced a cello piece on Kol Nidre, the latter work having been commissioned by the Liverpool Jewish community (1880). Jews who have drifted away from the synagogue and Jewish apostates who abandoned it, as well as many Christians, have been lured to it by the strains and magic of the Kol Nidre.

In our own day the Kol Nidre has become a focal occasion for the spiritually oppressed Jews in Russia—for the present day Marranos who cannot give normal expression to their Jewish interests and inclinations. They are unable to study or practice Judaism, they cannot find room in their few synagogues to partake in the services even on Yom Kippur. They were consequently compelled to find other means of celebrating with their fellow Jews, their festivals and holy days. On these occasions, clad in their holiday best, the males wearing *kippot* (skull caps), gather in the *Schulgassen* outside the synagogue and thus express their solidarity and identification with the scattered millions of Jews in Israel and throughout the world. They have few if any *Machzorim*, most cannot read Hebrew, but they join with great fervor in the Hora and in popular Israeli melodies, singing and repeating zestfully the refrain: "Am Yisroel Chai," "the people of Israel live!" These gatherings and their enthusiasm attest to the great miracle, that after more than half

century of suppression of Judaism in Russia, Judaism still lives and has been resuscitated among many thousands of Jews. Does Judaism not appear to be truly eternal?

MARK YOUR CALENDAR!

Brunch For
ISRAEL BONDS

Sun., Nov. 10, 1974

* * *

Brunch For
U. J. A. FEDERATION

Sun., Dec. 15, 1974

CALENDAR DIARIES

1974-5753 Calendar Diaries will be available for the asking at the Main Desk. We are indebted to Riverside Memorial Chapel for their kindness in providing Diaries for our members.

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EVERY MEMBER ENROLL A NEW MEMBER

THE REASON FOR ACTIVISM: ANCONA AND THE SOVIET UNION

By Howard L. Adelson
Professor, City University of New York

Historians are generally agreed that history does not repeat itself despite the many aphorisms of philosophers and popular writers. Nevertheless for people with a history as long as that of the Jewish people it is instructive for us to look deeply into the past and to see the analogies that can help us to understand what is happening in the present day world. For Jewry in the United States no incident in Jewish history could be more instructive in assisting us to formulate our position and to take action in favor of Soviet Jewry than the awful failure of a Jewish attempt to punish the city of Ancona for its persecution of the Marranos who had escaped from Portugal. The single incident of the attempted boycott of the city of Ancona and its failure recalls to mind the relative inactivity of the Jewish community as a whole during the Nazi period and the division among Jews today about economic action against the Soviet Union.

The story of the incident at Ancona begins in the first half of the sixteenth century when that port city on the Adriatic coast of Italy fell into the hands of the papacy. The popes of the time were most interested in increasing their revenues from that city and wished to build it up as a rival to Venice in the Mediterranean trade with the Turkish Empire. To strengthen the commercial position of the city the popes invited merchants including Moslems and Jews to settle there under very favorable conditions. Ancona was made a free port of entry, and the Jews were allowed to live throughout the city without paying special taxes and without wearing a special degrading badge. This was, however, also the period of the most virulent excesses of the Inquisition in Spain and Portugal, and Ancona became a virtual city of refuge controlled by the popes when these privi-

ileges were extended to the so-called New Christians or Marranos from Portugal. These New Christians had been forced to adopt the Catholic faith in their ancient homes in Portugal, but many of them when they went abroad resumed their Jewish faith openly. Ancona was truly a haven for them because among the privileges that the popes had granted to the city of Ancona and the foreign merchants within it was that of not being tried for heresy or apostasy by any subordinate tribunal. Only the papal tribunal was given jurisdiction in such cases, and those who were accused of such offenses were to have a year of grace in which to wind up their affairs before they were brought to trial. Thus they would have been able to flee. In 1552 Pope Julius III confirmed all of these privileges but reduced the period of grace to four months. Ancona was now receiving numbers of Portuguese Jewish families fleeing from the oppression of the Inquisition, and they greatly increased the small number of native Jews. With their connections with other Sephardic Jewish communities these Portuguese Jews brought new commerce to the city, and the harbor soon became one of the busiest in the Mediterranean.

In 1555, however, a new Pope, Paul IV, ascended the papal throne, and all of these privileges were abolished at a single stroke. Paul IV was determined to fight against the Protestant Reformation which was then gaining ground in Europe. He regarded the Portuguese Marranos as one of the greatest dangers to the unity of the Church in Italy. In a single night he ordered the arrest of the entire community of Portuguese Jews in Ancona. All of their wealth was confiscated, and they themselves were condemned to public torture. By the use of vast sums in bribery most

of those who were arrested were allowed to escape to wander as penniless beggars throughout Europe and often to be sold as slaves by vicious sea captains. Fifty Jews, however, remained within the hands of the papal officials. They were dragged through the streets to public torture which was witnessed by the native Jewish community as well as by the visiting merchants and the Christian populace. About half of them, under the strain of severe torture, confessed to the sin of returning to Judaism and were punished by imprisonment and confiscation of their goods. The remaining half were delivered to the secular authorities of the city and burned at the stake.

The news of the terrible events at Ancona sent shock waves throughout the Jewish world, and many poets composed elegies to those who had sanctified the Divine Name with their lives. This time, however, there were Jews who sought action rather than fasting and the composition of laments to commemorate the slaughter of their brothers. Within the Turkish Empire there were Sephardic Jews who had risen to positions of great eminence, but who now saw their relatives and friends tormented and put to death in Ancona. Through them the Turkish Sultan was prevailed upon to protest most vehemently to the Pope and to demand the freeing of those Jews who were considered subjects of the Sultan. The Sultan was then the ruler of the most powerful country in the Mediterranean, and he considered himself the protector of the Jews in much the same way that various countries took the Jews under their tutelage for their own reasons. The Pope, of course, made very minor concessions by saying that only those Jews who could prove that they were subjects of the Sultan and who had committed no offence against Christianity by reverting to Judaism after baptism could be released to go to Turkey. Another Jewish tragedy had taken place, and the books were about to be closed.

Several of those Portuguese Marranos who had managed to escape

from the clutches of their persecutors in Ancona, however, had fled to the neighboring city of Pesaro which was also an Adriatic port, but which was ruled by the Duke of Urbino. To secure a safe position at Peraso these Jews pledged to the Duke that they would transfer the commerce which had previously flowed from Turkey and the east to Ancona to the port of Pesaro. The Duke was not interested in Jews but simply in wealth, and this seemed like a most promising method for gaining great wealth. The Jews of Pesaro immediately wrote to the prominent Sephardic Jews of Turkey and to the community in Salonica to request that a boycott be declared against the city of Ancona. In Salonica and in Constantinople this request met with an immediate enthusiastic response, and a boycott of Ancona to last eight months was proclaimed with the understanding that at the end of that time the action would be reconsidered with a view to making it permanent.

For the first time in the modern world the Jews were called upon to act in unity. While they lacked the political power to influence events in Europe they did have influential friends within the Turkish Empire, and they were sufficiently important in Mediterranean trade to affect the very life of the city of Ancona which had tortured and killed Jews. If the Jews were successful in bringing to its knees and ruining a single city richly deserved that fate for participating in a criminal slaughter, others would be forced to realize that Jewish blood could not be shed with impunity.

For the moment the Jews appeared to be successful. The docks and warves of Pesaro were soon humming with activity while those of Ancona were quiet and deserted. All that was required was the unity and determination of Jewry to carry through with the boycott to punish the persecutors. Such, however, was not to be the case. Jewry was not united. Those who were not Portuguese Marranos sought excuses for breaking the boycott. They suggested that if a successful boycott was carried out the native Italian Jew

of Ancona would be made to suffer. They added that one need not fear the vengeance of the Duke of Urbino against the Marranos of Pesaro who had promised him economic rewards in return for the offer of a place of refuge. Finally it was contended that the very boycott itself would do more damage to Jewish merchants because the port of Pesaro was not sufficiently well equipped to replace Ancona. Under the circumstances the entire project of the boycott ended in failure. Under the guise of knowing better some Jewish leaders had misled the masses of Jewry and crippled the boycott. The Portuguese Marranos remained a persecuted minority; the native Italian Jews of Ancona survived in fear through long centuries of persecution; and the antisemites were certain that effective Jewish action to protect Jews would not take place.

This is precisely the situation that American Jewry faces today with respect to the Jackson Amendment which would deny most favored nation treatment to the Soviet Union unless the minorities in that country are freed. Supposed Jewish leaders in this country and in Israel have been less than enthusiastic in their support of the Jackson Amendment. Several of them have tried to cause the withdrawal or weakening of the Jackson Amendment under the guise of supposedly protecting the interests of Soviet Jews or even of supporting the Nixon policy of detente as an aid to Israel and mankind. They do not recognize that Israel and world Jewry cannot in the final analysis be protected by weakness. The struggle for Soviet Jewry is the first instance in which the masses of Jewry have been marshalled to defend Jews in the diaspora. Unfortunately Jewish leadership had to be coerced into supporting an activist position by the fervor of the Jewish masses. Senator Jackson has been a steadier and more faithful defender of Jewish interests than have the supposed leaders of Jewry in Israel and the diaspora. He has been unwilling to compromise the moral po-

sition and to do business with the forces of evil.

The fact of the matter is that the grant of any significant number of emigration certificates to Jews of the Soviet Union has been a direct result of the activism of Jewish masses in this country and within the Soviet Union itself. There has been a sharp decline in the number of such emigration certificates since a group of supposed Jewish leaders went to Washington to support quiet diplomacy instead of the Jackson Amendment. The Nixon administration has taken courage from the weakness of Jewish leadership and even proclaimed that the harassment of Jews in the Soviet Union seeking emigration is an internal matter. Is this to become another Ancona affair? Are the Jews of the Soviet Union to continue to suffer because unity is destroyed by a few self-declared Jewish leaders? There is an alternative. The Jewish masses must rally not behind those who go to Washington in fear to weaken the Jackson Amendment but behind those who support it fully. They must take the necessary steps to indicate their massive support for an uncompromising stand in favor of Soviet Jewry. The Soviet government, if forced to choose between the pleasure of holding Jewish hostages or the benefits of increased trade with the United States, will undoubtedly opt for the benefits of commerce with this country which they so desperately need. Only if the Jewish masses in this country give clear evidence that they reject cowardice on the part of the self-appointed leaders who compromise in the face of Jewish suffering will the message be clear. Then we will not repeat the catastrophe of Ancona nor the tragedy of the holocaust when Jewish leaders kept their silence and believed in compromises while other Jews perished.



SHOLOM SECUNDA

On the podium, you could see his back. We were privileged to see his cherubic face. He guided us, not as a choir-leader, through the melodies of ancient and more recent compositions of music written expressly for the synagogue.

Sholom Secunda, who would have been eighty this past August, left our midst a few months ago. He had served the Center for many years as our music director. The honor of life membership was bestowed upon him in gratefulness for the services he had rendered.

During the period he served us, not only did he train and lead our choral groups for Shabbat and High Holy Days, but the effect of his training was ever present. This even though there were times he couldn't physically attend and the leadership was in other capable hands, personally selected by him.

He gave many a lecture on Jewish

music at Sisterhood Institute Days and Men's Club meetings. He demonstrated his versatility at the keyboard, as he held forth on many subjects, including Yiddish songs, a favorite of his, a field in which he truly was a giant.

Although he gave up the active leadership of the choir some years ago, he always made himself available at the Center for special programs. On many observances of Jewish Music Month, he regaled us with concerts for which he brought in large orchestral groups. He would expand upon the program with appropriate remarks about the composers and the selections.

His death is grievous indeed at a time when there has been an attrition in the field of indigenous Jewish music. He lived it. The community has lost more than a man—it has lost an important element of Jewish life.

—LOUIS KRAMER

A Vital Lesson

Continued from Page 4

and 1967. But these were only like the first Lag B'omer victory of Bar Kochba. They lulled to sleep our Israeli brethren as well as us. They and we thought that the Arab nations would not dare to attack again. We resumed our ordinary life and relaxed our watchfulness and preparedness.

And so, on Yom Kippur, just a year ago, Egypt and Syria, following the example of the Roman general, Severus, made another surprise attack. Alas, more than 3,000 heroic defenders of Israel—who may truly be called *talmidim*, disciples of Rabbi Akiba—gave their lives in the early days of that tragic war. Fortunately, and thankfully, this time there was no military defeat for the Jews. At heavy cost, the Israelis were able to counter-attack and to achieve advanced positions when the cease-fire came into effect.

We must once more take to heart the historic lesson of the first Lag B'omer. Despite the success of Secre-

tary Kissinger in arranging the disengagement of the contending armies, we dare not make the calamitous error of thinking that peace has finally been achieved and that all is well. To quote the timely words of our immortal national poet, Bialik: *Od haderech rav; od rav hamilchamah*, "The path is yet long; the war is yet great!"

We are confident that our Israeli brethren will learn the important lesson from our history and will constantly be on guard. Never again will they slacken their defenses or abate their preparedness. But we too, the Jews of America, should learn this vital lesson. We must ever be watchful and stand at the side of our valiant brethren in Israel. We must at all times help to make up for their diminishing resources and to augment their strength.

In this way we may be assured that our people in Israel will be invincible and that they may truly look forward to the appearance of a lasting Lag B'omer, when genuine peace will reign for them for generations and generations to come!

JOIN THE CENTER'S MEMBERSHIP CAMPAIGN

Participate In The
"EVERY MEMBER GET A
MEMBER" DRIVE

DO A GOOD DEED:

For a Friend
For the Center
For Yourself

DO IT NOW!

BUD SCHAFFER
Chairman
Membership Committee

ABE MELTZER,
Hon. Chairman

Special brochures will be mailed to your friends at your request.

These I Remember

(Continued from Page 7)

secretly met with five disciples in the hills of Galilee for the ordination ceremony. Apparently, the Romans learned of his intentions from informers. Just after completing the granting of ordination he detected the approach of Roman soldiers.

"Run for your lives," he shouted to his pupils.

"Our teacher," asked the disciples, "what will happen to you?"

"I am too old to run," he replied. "I am like a heavy stone which cannot be moved."

The Romans soon pierced his body with their spears, but the newly-ordained disciples escaped and succeeded in disseminating the teachings of the Torah.

"The Dirge of the Ten Martyrs" is frequently mentioned in modern protest literature. Jacob Cohen in his poem "The Third Cry" alludes to the tradition that God threatened the world with chaos after the second protest cry of the angels. Cohen imagines that Levi Yitzhak of Berdichev, famed Chassidic leader, gathers the ten martyrs and all the saints of Israel to utter the third cry in protest against Jewry's continued martyrdom. Let the heavens and earth be torn into tattered shreds! Elie Wiesel suggests that the third cry has indeed been uttered but humanity has failed to hear.

The recently-published Rabbinical Assembly *Mahzor for Rosh Hashanah and Yom Kippur* makes our poem in adapted form the climax of the Yom Kippur Musaf service. The ancient martyrs are identified with the victims of the holocaust and of the Arab terror in Israel. A special Kaddish is recited in which the martyrs of Hebron, Auschwitz, Dachau, Buchenwald, Babi Yar and Kfar Etzion are remembered; worshippers are asked to join in a prayer of renewal:

"We will renew our prayer, Creator, even as You have renewed our hearts. We know that a time will come when there will be no strong and no weak,

SUPERLATIVE

CENTER

CATERING

SERVICE!

The beautifully decorated ballrooms of the Center provide the finest facilities for catering your party.

There are separate rooms for each part of the affair: the Temple, the Bridal Room, the Reception Rooms and the Dinner Room.

The Gold and White motif of the lobby and the spacious ballrooms permit the use of any table decor you may choose.

Attractive price arrangements make it advantageous and conducive for you to visit our Center's Catering Department.

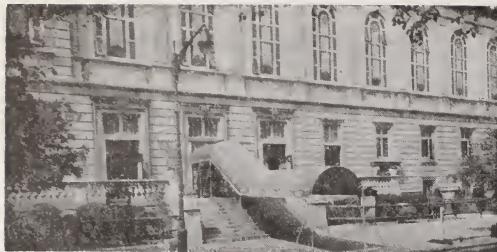
Our Parking Lot is conveniently located adjacent to the Center Building.

Call our Executive Director, Mr. Martin Lerner, for arrangements.

no hunters and no hunted, no oppressors and no oppressed, no slayers and no slain . . ."

On Yom Kippur prayers are a testament to our faith that the cry of the ten martyrs and of all those whose

blood has been shed will indeed be heeded. We protest and vow that we will dedicate our lives to prevent the recurrence of such evils so that joy and freedom will prevail where once there was sorrow and oppression.



NEWS OF THE CENTER

NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5735, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5735 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'shonoh Tovo Tikosevu!

Benjamin Markowe, President
Emanuel Cohen, Hon. President
Louis Kramer, Vice-Pres.
Abraham M. Lindenbaum,

Vice-Pres.

Harry Leventhal, *Vice-Pres.*
Julius Kushner, *Hon. Vice-Pres.*
Meyer Abrams, *Treasurer*
Aaron Gottlieb, *Hon. Treasurer*
Murray T. Feiden, *Secretary*
Harry Blickstein, *Hon. Secretary*

From the Center Staff

On behalf of the Center Staff I extend to the RABBIS, OFFICERS, TRUSTEES, GOVERNORS AND MEMBERS of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

MARTIN LERNER,
Executive Director.

From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5734 and hopes for an even more successful season in 5735.

With best wishes for a *Shono Tova Umesuka.*

Mrs. Isaac Franco, *President*

Mrs. Max I. Cohen

Mrs. Charles Marks

Mrs. Wm. Sauler
Vice Presidents

Mrs. Charles Marks, *Fin. Secy.*

Mrs. Max Farb *Rec. Secy.*

Mrs. Benj. Markowe, *Corr. Secy.*

Mrs. Benjamin Moskowitz
Fund Raising

From the Men's Club

The officers of the Men's Club wish all its members, families and friends a year of health and good tidings. A year that will bring true peace to our beloved land, to the State of Israel and all mankind.

We invite each and everyone of you to participate in this coming year's events.

May the Good Lord bless the entire Center and may we and our families all be inscribed in the Book of Life and Happiness.

"L'shonoh Tovo Tikosevu."

Stanley Bresnick
President

Louis Kramer
Dr. Milton Schiff
Louis Moskowitz
Honorary Presidents

Isaac Franco
Chas. Marks
Archie Levinson
Nathan Zuckerbrot
Vice Presidents

Murray Rosof
Financial Secretary

Murry Greenberg
Administrative Ass't.

SABBATH WORSHIP

Week of September 6

Kindling of Candles: 7:01 P.M.
Services: 7:00 P.M.

SABBATH MORNING SERVICES

September 7, — 8:30 A.M.

Sidra: "Kee-Tavo"

Deuteronomy: 26:1-29:8

Prophets: Isaiah 60

The Bar Mitzvah of David Brooks, grandson of Judge & Mrs. A. David Benjamin, will be celebrated. Rabbi Levinthal will bless the Bar Mitzvah.

* * *

SELIHOT SERVICES

Sunday Morning, Sept. 8th

7:30 A.M.

Conducted by

CANTOR EFIM BERKOVITCH

and the choir

Directed by

MR. ARON DINOVITZER

SABBATH SERVICES

WEEK OF SEPT. 13

Kindling of Candles: 6:49 P.M.
Services: 6:45 P.M.

SABBATH MORNING SERVICES

September 14 — 8:30 A.M.

Sidra "Nitzavim"

Deuteronomy: 29:9-30-20

Prophets: Isaiah 61:10-63:9

RABBI HAYMOVITZ

will preach each Sabbath

SAT. AND DAILY MINHA
Followed by Maariv — 7:00 P.M.

* * *

DAILY SERVICES

Sunday mornings — 8:30 A.M.
Mornings — Monday through Friday
7:30 A.M.

HIGH HOLY DAYS SERVICES

Rosh Hashanah

Services for Rosh Hashanah will be held on Monday and Tuesday evenings, September 16 and 17 at 6:45 o'clock; and Tuesday and Wednesday mornings, September 17 and 18 at 7:30 o'clock. The Torah reading will commence at 9:15 A.M. The shofar will be sounded at 10:15 A.M. All worshippers are requested to be in their seats before these hours. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and the services will finish at approximately 1:15 o'clock.

Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Haymovitz will preach the sermon on the second day.

Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Wednesday evening September 25 at 6:40 o'clock.

Yom Kippur services will begin on Thursday morning, September 26 at 8:30 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Haymovitz will follow the Memorial Services.

Cantor and Choir to Officiate in Main Synagogue

Rev. Efim Berkovitch will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Choir under the direction of Mr. Aron Dinovitzer.

YOUTH CONGREGATIONS

The Rosh Hashanah services in the Youth Congregation will be held on Tuesday and Wednesday, September 17 and 18 at 10:00 A.M.

The Kol Nidre services will be held on Wednesday evening September 25, at 6:40 o'clock.

The services on Yom Kippur will be held Thursday morning, September 26, at 10:00 A.M. and 5:00 P.M.

Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Monday, September 16, at 6:44 P.M. and Tuesday, September 17, at 7:47 P.M.

On Wednesday evening, September 25, (Kol Nidre) candles will be lit at 6:29 P.M.

Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Thursday morning, September 26, in the Dining Room of our building, at 10:00 o'clock.

Holiday Gym Schedule

The Gym and Baths Department will be closed Tuesday and Wednesday, September 17 & 18 for the Rosh Hashanah holiday and will reopen on Thursday morning, September 19 at 10:00 A.M. for women.

The following week, the department will be closed on Thursday, September 26 for Yom Kippur and will be open, Friday, September 27 from 1-4 P.M. for men.

SISTERHOOD'S ANNUAL LUNCHEON

DATE TO BE ANNOUNCED

SUCCOTH SERVICES

Kindling of Candles:
Monday, September 30 - 6:20 P.M.
Tuesday, October 1 - 7:24 P.M.
Services - 6:15 P.M.
Tuesday and Wednesday Mornings
October 1 & 2 - 8:30 A.M.

CONCLUDING SUCCOTH SERVICES

Kindling of Candles:
Monday Eve., Oct. 7 - 6:09 P.M.
Tuesday Eve., Oct. 8 - 7:12 P.M.

Hoshana Rabbah Services
Mon., Oct. 7 at 7:30 A.M.
Tuesday & Wednesday
Oct. 8 & 9
Services - 8:30 A.M.
Services - 6:15 P.M.

Memorial Services - Tues., Oct. 8
10:30 A.M.

SABBATH WORSHIP

Friday Eve., September 20
Kindling of Candles - 6:37 P.M.
Services - 6:30 P.M.

SABBATH MORNING SERVICES

September 21 - 8:30 A.M.
SHABBAT SHUVAH
Sidra: "VAYELEKH"
Deuteronomy 31
Prophets Hosea 14:2-10;
Micah 7:18-20; Joel 2:15-27

Friday Eve., September 27

Kindling of Candles - 6:25 P.M.
Services: - 6:15 P.M.

SABBATH MORNING SERVICES

September 28 - 8:30 A.M.

Sidrah: "HAAZINU"
Deuteronomy 32
Prophets: II Samuel 22:1-51

RABBI HAYMOVITZ

will preach each Sabbath

The Congregation is invited to a kiddush following the services each Sabbath.

DAILY SERVICES
Mornings: 7:30 A.M.
Sundays: 8:30 A.M.
SAT. & DAILY MINHA
Week of September 22 - 6:30 P.M.
Week of September 29 - 6:15 P.M.

ROSH HASHANAH GREETINGS

- *A Very Happy
New Year*

FROM

MR. and MRS.
EDWARD ISAACS

80 PARK AVENUE

NEW YORK CITY

Greetings

for the

New Year

FROM

MR. and MRS.

EMANUEL COHEN

10 Plaza Street

**IN FOND REMEMBRANCE ON THE
HIGH HOLY DAYS**

JUDGE JOSEPH A. SOLOVEI

DR. SAMUEL SOLOVEI

**AND LOVING PARENTS,
JACOB AND RACHEL SOLOVEI**

**BY
SARAH and ANNA SOLOVEI**

New Year Greetings

from

HON. and MRS.

STANLEY STEINGUT

1199 East 53rd Street

New Year Greetings

FROM

MR. and MRS.

JEFFREY AARON

AND FAMILY

57-68 228th Street

Bayside, N. Y.

Best Wishes For
A Happy New Year

FROM

MRS. LAZARUS MARCUS

61 Eastern Parkway

*A Very Happy
New Year
from*

**MRS. LOUIS KOCH
AND FAMILY**

200 CENTRAL PARK SOUTH
NEW YORK, N. Y.

New Year Greetings

from

**HON. and MRS.
A. DAVID BENJAMIN**

AND FAMILY

20 Plaza Street

MRS. GUSSIE HUTT

768 East 18th Street

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